

# Church Service Society.

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The following Ministers are Members of the Society.

\* \* One Member in each Presbytery has been appointed to act in the interests of the Society, especially in regard to the enrolling of New Members, and the Collection of the Annual Subscription. They are described in the following lists as "Correspondents."

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 The Rev. R. H. Story, Rosneath, *Correspondent for the Presbytery.*

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 The Rev. Andrew Gray, Maxwell Church.  
 The Rev. W. C. Jamieson, B.A., St. Matthew's Church.  
 The Rev. Dr. Lang, Barony.  
 The Rev. Donald M'Corquodale, Queen's Park.  
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The Rev. Robert Stewart, St. Mark's Church.  
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 The Rev. William J. Steven, Melville Church, Montrose.  
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 The Rev. William Duke, M.A., St. Vigeans.  
 The Rev. James Sym, Abbey Church, Arbroath.  
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 The Rev. R. W. Mackersay, Caledonian Church, Hollo-  
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**CHURCH OF SCOTLAND ON THE CONTINENT.**

The Rev. George Lawrie Fogo, M.A., Dresden.

## DOMINION OF CANADA.

The following Ministers of the Church of Scotland in the Dominion of Canada are Members of the Society.

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 The Rev. W. C. Clarke, B.A., Ormiston.  
 The Rev. John Jenkins, D.D., Montreal.  
 The Rev. Robert Laing, B.A., Montreal.  
 The Rev. Gavin Lang, Montreal.  
 The Rev. Samuel MacMorine, M.A., Huntingdon.  
 The Rev. Donald Ross, B.D., Chatham.  
 The Rev. Donald Ross, Dundee.  
 The Rev. Frederick P. Sym, Beanharinois.  
 The Rev. William M. Black, Montreal, *Correspondent for the Presbytery.*

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 The Rev. John S. Burnet, Martintown, *Correspondent for the Presbytery.*

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 The Rev. William Cochrane, Middleville.  
 The Rev. Solomon Mylne, Smith's Falls.  
 The Rev. D. MacGillivray, B.A., Brockville, *Correspondent for the Presbytery.*

#### PRESBYTERY OF OTTAWA.

The Rev. William M'Lennan, M.A., L'Orignal.  
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 The Rev. Professor Mackerras,  
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 The Rev. Professor Mowat, *Correspondent* }  
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 The Rev. Walter R. Ross, Pickering.  
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 The Rev. John Gordon, B.A., Paisley, *Correspondent*  
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Professor Mowat.

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 The Rev. W. A. Liston, Secunderabad.  
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 The Rev. Peter S. Menzies, Melbourne.  
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 The Rev. John Watt, Kandy, Ceylon.  
 The Rev. James Williamson, M.A., Calcutta.  
 The Rev. Alexander Young, M.A., Colombo, Ceylon.  
 The Rev. Aug. Clifford Bell, M.A., Bangalore, *Correspondent for India.*

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 John Pretsell, Esq., Stobo.  
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 Peter Simpson, Esq., Glasgow.  
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 John Stirling, Esq., Peebles.  
 Charles Tennant, Esq., The Glen.

Montreal,  
Iawkesbury,  
New York.

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## CONSTITUTION.

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I. That the name of the Society shall be "THE CHURCH SERVICE SOCIETY."

II. That all Members shall make an annual payment of Two Shillings and Sixpence to the funds of the Society.

III. That admission to Membership shall be by the votes of a majority of the Members present.

IV. That the business of the Society shall be conducted by a Board, consisting of a President, four Vice-Presidents, a Treasurer and Secretary, and a Committee of twelve—five to be a quorum.

V. That the object of the Society shall be the study of the liturgies—ancient and modern—of the Christian Church, with a view to the preparation and publication of forms of Prayer for Public Worship, and services for the Administration of the Sacraments, the celebration of Marriage, the Burial of the Dead, &c.

VI. The Society being a private one, no Member to communicate any report of its transactions to any public journal or periodical, or to any Church Court, without the concurrence of the Society having been asked and obtained.

VII. No form of prayer or of service submitted to the Society's consideration to be adopted and used by any Member until the Society has agreed to sanction or recommend it.

VIII. No change in the Constitution or in the design of the Society to be adopted at any Meeting unless a month's notice has been given, and unless the change is approved by two-thirds of the Society.

IX. The vote to be taken *per capita*. The Chairman to have a casting as well as a deliberative vote. Proxies not allowed.

X. At each Meeting the Minutes of the previous Meeting to be read and approved of before any other business.

XI. Each Meeting to be opened with prayer, and closed with the Benediction.

XII. The Rules of the Society and the names of the Members to be printed, and a copy given to each Member.

XIII. An Annual General Meeting shall be held in Edinburgh, during the sitting of the General Assembly, for the election of Office-bearers, &c. Office-bearers to be eligible for re-election.

## ANNUAL MEETING.

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THE Ninth Annual Meeting of the Church Service Society was held in the Old Church, St. Giles', Edinburgh, on Thursday, the 29th May, 1873. There was a large attendance of Members. The Rev. R. Herbert Story, Rosneath, presided.

The CHAIRMAN, in opening the business, said he thought one great object of their Annual Meeting might be said to be, that they might have an opportunity for frank and frequent conversation as to the work in which they were engaged—that they might receive from each other suggestions and advice, which would act as an encouragement and stimulus in the work of the Society. It was quite possible that some of their members, especially the young and ardent, might expect each year a report of more definite results than the Committee were able sometimes to bring forward, and might wish a more aggressive position to be taken up by the Society. If that was the feeling, he did not deny that there was a temptation to it, when they heard, as they recently had, one divine state that Acts passed 150 or 170 years ago, and long fallen into desuetude, were to be regarded as the standing law of the Church; and another telling them that the partaking together of the Lord's Supper by the ministers convened in Edinburgh at the General Assembly would be a piece of ritualism. He thought that they might well be tempted in these circumstances to take up an aggressive position, if thereby they could instil into the mind of the Church a little more regard for ecclesiastical ideas. But at the same time there was great truth in the old saying, "Happy is the nation that has no history," and he thought that it was well for a Society like theirs that it did not figure largely on the floor of the General Assembly, and was not a subject of interest in numerous committees and reports. It was better that they should be going on quietly and effectively towards great practical results, without assuming outwardly too aggressive a position; and in his opinion there was no doubt whatever that they had reason to congratulate themselves on the progress made in a work which was loyal and useful to the Church, was not mixed with political elements, was far removed from

the arenas in which they were compelled to listen to the bray of disestablishment, or the howl of "mutual eligibility," and had nothing to do with the question of subscription, the dogma of infallibility, or the origin of species. So far as their Society was concerned, they must keep in view that they were not introducing novelties, but were trying to revert to the practice and usage of the Church in earlier times, before it was tinged with English Puritanism. Referring to the losses amongst the members of the Society, the Chairman first mentioned the late Principal Barclay, who, at the time of his death, was President of the Society. The Principal had not only given them the advantage of his name at the head of their Society, but had taken a most intelligent interest in their proceedings, and had attended the meetings in Edinburgh and Glasgow whenever he possibly could. He looked back with reverence to the memory of Principal Barclay, and felt with great regret that he would be with them no more. And they could not forget that they had lost a distinguished member who had not been much with them, but who, he knew from conversations he had more than once with him, took a deep interest in the Church Service Society—the late Dr. Norman Macleod, of whom, he need not say, that he was regretted by them as much as by the Church at large. Another member to whom he must refer was the late Dr. Bisset, perhaps the one who, of all others, was the first to take up the distinct position afterwards occupied by their Society. When Moderator of the General Assembly, Dr. Bisset, in his closing address, brought the question of Church Service reform before the Assembly; and he had continued to be a highly respected member of the Society till the last.

Mr. CAMPBELL, Eastwood, submitted the following Report:—"The Editorial Committee must ask the kind indulgence of the Society if their Report should appear somewhat meagre and disappointing. Various causes, and especially their own desire to make their work as perfect of its kind as it lay in their power to make it, have retarded the completion of the third edition of 'Euchologion.' The Committee have, at no small cost of time and trouble to themselves, held several meetings, at which they have carefully considered and revised the material of another edition; and have now made such progress in its preparation that they believe they may promise to present the new volume to the Society before the end of the present year. In work such as that which is entrusted to the Committee, it is better to incur the charge of dilatoriness than the risk of haste; and the Committee venture to hope that their carefulness and deliberation will meet with the approval of the Society."

Principal SNODGRASS moved the adoption of the Report. In doing so, he said that many of the clergy in Canada had rejoiced at the starting of this Society, and they valued its "Euchologion" not as a liturgy, but

as an important means of promoting and strengthening a true taste for the performance of worship. The ministers of the Church in Canada, not only those who had gone from Scotland, but young clergymen educated in the Colony, take a warm interest in the work of this Society—and now the “Euchologion” is to be found for sale in several cities, and a decided improvement has been made in the Church service. Referring to the Chairman’s remark in regard to dispensing the Communion at the General Assembly, Principal Snodgrass said it is now the practice of the Canadian Synod to observe the Sacrament of the Lord’s Supper on the Sabbath which occurs during its annual meeting. He had long felt that it would be a desirable, edifying, and beautiful thing. Opinions were privately expressed against it at first, but ultimately appeared to have been overcome, and they had had the Communion at four meetings of their Synod. The effect of it had been of the most valuable kind. Brethren who did not see each other for a twelvemonth, who were scattered over that great territory hundreds of miles apart, met together at the Synod, and no matter in what discussions they engaged, no matter with what tenacity they adhered to their opinions, they had a most delightful meeting at the Lord’s table. He thought the desire for the practice would grow in Scotland.

Dr. LANG, Glasgow, seconded the motion for the adoption of the Report.

Principal TULLOCH said Dr. Lang had expressed so admirably what was on his mind, that he scarcely felt it necessary to say anything on this occasion; but he would remark that he thought there should be no impatience on the part of any member of the Society, young or old. The work could not be done at once, and they should be gratified at the progress which had already been made throughout the whole Church, particularly with regard to young ministers. It might have been better not to have introduced to this meeting the subject of the dispensation of the Communion at the General Assembly, but, as it had been referred to, he would say that he had doubts on the matter. He disliked, from old feelings, the union of the Communion with official acts. The Communion, however, was so entirely a matter for Christian association, in his opinion, that he would rather that any subject of that kind should be kept outside of their Society, and that they should keep closely to the work which they had in hand. There were now about 250 members in the Society, and he thought that any member who reflected on what it formerly was, and how it had grown, must be satisfied with its progress.

Mr. GRAHAME (Elder) congratulated the gentlemen who took charge of the Society on the day of small things being now passed. The first meeting, he said, was held in one of the elders’ pews, and it was satisfactory indeed to see the meeting now spreading over the area of the

Church. Some objected to what they called innovations in the Church; but he noticed that a number of those who objected to innovations only objected so long as these were not proposed by themselves for their own ends. He thought the Society could claim that they were doing some Christian work, and assisting to some extent in Christian life, though they did not obtrude themselves so formidably as another body did. In the Assembly Hall, the other day, Colonel Mure asked with some surprise and great indignation, why it was that the wealthy and the educated classes in Scotland had left the Church of their fathers? His (Mr. Grahame's) opinion was, that the slovenly and the uneducated way of conducting the worship in the Church of Scotland had a good deal to do with the departure of the educated classes. There was at one time —what is now disappearing owing to the better taste and judgment of ministers and people—what he might call an affected barbarity of language used in the pulpits of Scotland. He had once gone into a church, and there heard a young Free Church minister imitating—and imitating well—the deep rich roll with which Dr. Candlish pours forth his orations; and he thought this Society was doing good in supplying models for their young ministers, because, if they did not do so, they would choose from the older respected divines some one to imitate, and they might not be very happy in their choice.

Dr. BOYD, St. Andrews, in some remarks, congratulated the Society on its progress in improving taste and introducing better feeling into the Church services.

Mr. WATT, Ceylon, followed, mentioning that the Government chaplains in Ceylon all used the "Euchologion," and borrowed a good deal from it.

Mr. MACLEOD, Dunse, moved "That the Society resolve to persevere with strict adherence to the object for which it was instituted, as expressed in the constitution." He expressed a hope that the Society would keep to the object for which it was instituted, and while he did not agree with Principal Tulloch on the subject of the Communion being dispensed at the General Assembly, he thought that the question did not belong to the work before them. At the same time, he trusted that the time was coming when there would be frequent communion and daily prayer in the churches in Scotland. He felt pained and ashamed when he looked to London and knew that there were 150 churches open for prayer, whilst in Scotland there was not one church throughout the land thrown open to the people for devotion during the week. He could not see any objection to this course, and believed that the discipline would be good for the ministers. He had no doubt their difficulties would soon disappear; and many would agree with him when he said they owed a deep debt of gratitude to those who first started the Society.

Mr. WALLACE, Traquair, seconded; and the resolution was at once passed.

The TREASURER read the Annual Statement of Accounts, of which an Abstract is appended.

The only other business was the appointment of office-bearers—Principal Campbell, Aberdeen, being elected President in room of the late Principal Barclay—and the admission of about twenty new members.

## CANADIAN BRANCH.

### ANNUAL MEETING.

The Canadian Branch of the Church Service Society of the Church of Scotland held its Annual Meeting during Synod in Montreal.

The Rev. GEORGE BELL, LL.D., occupied the chair. After prayer by the Chairman, the Rev. R. DOBIE, Secretary and Treasurer, read the Report, which, on motion of Rev. KENNETH M'LENNAN, seconded by Rev. R. CAMPBELL, was adopted.

Eleven new names were added to the roll of membership. The Society has now on its list the names of 40 clergymen and 6 laymen, and the desire was expressed that immediate steps be taken with the view of interesting in the work of the Society more than heretofore the laity of the Church.

The SECRETARY stated that, since coming to Montreal, he had been informed of the existence in Nova Scotia of a Branch Society. The Rev. George M. Grant, St. Matthew's, Halifax, being present, explained that having at the request of the Secretary brought this Society under the notice of his brethren (the members of the Presbytery of Pictou, Nova Scotia), it was, he understood, agreed by them to form a Society of their own—that said Society hold meetings monthly—and that, though not in connection with this or the parent Society, it is, he had reason to know, working in the same direction, and with so much success, that the people have marked a great improvement in the devotional services of the Church, though unaware of the way in which it has been brought about. The desire was expressed that the Nova Scotians should connect themselves with this branch, which has been nourished by, and is in close connection with, that of the Church of Scotland.

Members who had recently been home (Scotland) testified to the good work done by the Society, as is manifested in many parts by greatly

improved services; and it was generally acknowledged that in many places in this land a like change has taken place.

The question of "Order of Service" was discussed at considerable length, and a committee (consisting of Messrs. Bell, Dobie, Jenkins, Lang, and M'Donnell) was appointed to take the same into deliberation and report. The 3rd edition of "Book of Common Order" is anxiously looked for, and the fervent hope entertained that it may contain a *Special Service, with suitable Lessons from the Scripture for the Visitation of the Sick*, and thus supply a much-felt want.



# CHURCH SERVICE SOCIETY.

## TREASURER'S STATEMENT.

### RECEIPTS.

	£	to	10	5
Balance from last year's Account,		0	0	5
1 Subscription for Year ending May 15, 1867,	0	0	5	0
1868,	1	10	0	0
6 Do.	1	10	0	0
6 Do.	1	10	0	0
16 Do.	4	0	0	0
23 Do.	5	15	0	0
35 Do.	8	15	0	0
81 Do.	20	5	0	0
Discount on Mr. Anderson's Account,	-	0	10	0

### EXPENDITURE.

	£	to	15	0
Postages,	-	-	-	-
Expenses of Meetings,	-	-	0	7
Printers' Account—Mr. Anderson,	-	-	9	14
Messrs. Baird & Hamilton,	-	-	0	4
New Cash Book,	-	-	0	4
Commission on Remittances,	-	-	0	4
Advertisements of Meetings, &c.,	-	-	1	9
Secretary's Expenses (two years),	-	-	3	10
Remitted to Mr. Campbell, for behoof of the Editorial and General Committee,	-	-	25	0
Balance on hand,	-	-	11	5

£52 10 5

The above Account has been examined, compared with the vouchers, and found correct by us.

JOHN RENWICK.  
JAMES BRANDER.

Robert Bell Esq,  
Carlton Place

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[Printed for the Members of the Society.]

## USE OF "EUCHOLOGION."

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A DIFFICULTY appears to exist among the Members of the Church Service Society as to the use of the Book of Common Order which it has issued. The Editorial Committee may be allowed to offer a few suggestions, with the view of removing this difficulty.

We must remember, first of all, that every Member of the Society is, by the law of the Church, perfectly free to use in his ministrations whatever materials he can draw from any source, so long as he does not in his use of these violate any legal rule or practice of the Church. The question, therefore, of *what* he may use is entirely open. He may use whatever suits his purpose. The question of *how* he is to use it is the only one about which there can be any uncertainty. And in replying to it, we must be careful to impress on our minds the primary necessity of judiciousness and common sense, and full consideration of those local and congregational circumstances, which are sure to modify each separate case.

What might be successfully done in one district, might stir up hot opposition in another. Measures at once accepted in the town might require much preparation and training in the country. One minister might stand in such a relation to his kirk-session and congregation, as to render them thoroughly ready to carry out changes which he desired: another might suggest these in vain until time, or experience, or a fuller preparation of their mind (which the minister should do his best to effect), had led his people to trust and acquiesce in his judgment.

Assuming, however, that every Member of the Society will be ruled by these considerations, and will not attempt to change the form or order of his public services in any way which does not

promise to enlist the practical sympathy and approval of his congregation, we venture to make the following suggestions:—

I. That the great object of our Association, and of the book which we have published, is to secure, as far as is possible, a general agreement in the plan, order, and style of all public religious services throughout the Church, so that the obvious weakness of a non-liturgical service,—its entire dependence on the individual minister,—shall less obtrude itself than has hitherto been common; and the worshippers shall be led to expect and desire unity of order and idea instead of diversity, and though not the same form of words, yet the same sequence of thought and tone of language in the public prayers. While, therefore, the minister may, without any difficulty whatever, adopt the style and even the forms of the prayers collected in "Euchologion," under the head "Materials for the construction of a Public Service on the Lord's Day," it is most desirable that he should arrange these in the order recommended on page 20 (2nd edition\*), thus accustoming his people to one of the leading ideas of a correct service—the proper sequence of topics in prayer. The arrangement of the other parts of the ordinary Sunday's service, which it is believed is most deservedly and generally acceptable to the Members of the Society, is that while the custom of beginning with praise may be very properly retained, the reading of the Scripture lessons should follow the first prayer, and be followed by the second, praise appropriately following this, the prayer of thanksgiving, and coming before the sermon.†

\* "The Society recommend that in the use of these Prayers, the following order should be observed:—

FIRST PRAYER.—Introductory Collect; Confession of Sin; Prayer for Pardon and Peace; Supplications; Concluding Collect.

SECOND PRAYER.—Thanksgiving; Prayer for Illumination (before Sermon).

THIRD PRAYER.—Collect (after Sermon); General Intercession; Concluding Prayer.

The LORD'S PRAYER may conclude either the First or Second Prayer."

† Where the musical abilities of the Congregation permit, a Psalm, in prose or metre, may be *chanted* between the Lessons.

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II. That the Table of Lessons should be so used as to accustom the people to the systematic reading of the Word of God, and to disabuse them of the idea that it is to be read merely on account of the relation of the passages selected to the Sermon which is to follow. Alterations and modifications on the Table will be found advisable when it comes to be used; but it is only through use these can be discovered. Any suggestions in reference to them will be received by the Convener of the Committee, and duly considered before the issue of a new edition.

III. We have spoken first of the ordinary Sunday services, because these are the most frequent and most common. But just because they are so, are they also the most difficult to alter, where long habit has established a custom, and a prejudice in its favour. In some parts of the country it may take some time and judicious explanation, to lead uninstructed congregations to appreciate a regular order in prayer and a systematic reading of the Scriptures—not to speak of such improvements in the manner of worship as the posture of kneeling to pray, standing to sing, saying Amen at the end of a prayer, and spending a minute or two in devotion after the benediction is pronounced. But even in these districts, it will be comparatively easy to bring into use the Services provided in “Euchologion” for Baptism, the Lord’s Supper, Burial, and Marriage. So various are the forms at present in use among the clergy generally, and so little do the people know what precisely to expect in these special Services, that the adoption of a settled form would at first attract little notice; but gradually, as it was persevered in, it would secure interest and approval, and would be recognized by the people no less than by the ministers, as a relief from the ordinary incertitude and diversity.

The action of the Society in providing these special Forms has, we may say, received (as far as the principle involved is concerned), the approbation of the General Assembly itself, inasmuch as the highest Court of the Church, at its last meeting, appointed a Special Committee to prepare for its consideration the draft of a form to be used at Baptism. The Assembly, in doing so, confessed its sense of the evil of such a service being left to the

individual judgment and arrangement of each minister called upon to celebrate it.

No difficulty has been, or will be, found in engraving the use of the Communion Service, as given in our Volume, upon the ordinary usages of Congregations either in town or country, unless these usages be more irregular than they are likely to be in any parish of which a Member of the Society is the minister.

The use of the form recommended for Marriage has already made some progress, and wherever it has been used it has been approved of. No obstacle has been met in introducing the use of the precise form of the marriage vow, which is given in "Euchologion" in the same words as are found in the Directory; and on some occasions on which the service has, as the Directory enjoins, been celebrated in church, it has been acknowledged to carry with it an additional solemnity and impressiveness.

IV. Finally, the Committee would recommend Members of the Society not only to approach the more systematic use of their Book of Common Order in the ways above suggested, but also to lose no opportunity, which may offer itself, in the course of their public expositions, or of their private intercourse with their people, of bringing before their minds the holy and reverend character of the ordinance of Common Prayer, and the value of a united and well ordered worship, both as a bond of union between the Members of a congregation, and between the different congregations of the Church, and as the most obvious and constant expression of the Church's faith and life.